The Apostolic Prayer & Truth

The Apostolic Prayer & Truth: Worshipping [a] God as He Provided!

I praise thee Father, for thou art patient with me O Lord! Thou art gracious toward me; teach me in my error and in my ignorance that I might know thee better![1] Father, let all the people of the earth know that the LORD is God, and that there is none else;[2] I pray thee, O LORD my God.[3]

Jesus Christ our Lord, whom we love, taught us that thou art the only true God![4] Thou lovest and hast brought forth our deliverance O God! Thy words, O Lord, whom we praise, explain not the workings of thine own existence. While we ponder these deep things of thee, we accept thy secret and unrevealed wisdom.[5]

For Christ Jesus came forth from everlasting, having joy in glorious fellowship with thee.[6] Father, as the Son saith, I and my father are one.[7] For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace, in accordance with the prophet.[8] Unto whom thou hast said, "Thy throne, O God, is for ever and ever." [9] Through thy Word all things were created — Who being the brightness of his glory, and the express image of his substance, as declared in thy Word. [10]

Father, thou didst speak thy word through Jesus, the one whom we honour, who longed to gather thy people. For thy word is truth Oh Lord, and thy Holy Spirit, which proceedeth from thee, beareth witness with our spirit and guideth us into all truth.[11] Thy Spirit hath pricked our hearts unto salvation! [12] Thou hast called us to baptize in the name of the Father, and of the Son, and of the Holy Ghost. [13]

Father, thy mystery I gladly confess and accept, wherein every creature in heaven and in earth saith, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. [14]

Father I beseech thee, in thy mystery help me fail not, as king Saul; for in thy moment of silence his impatience offered strange fire which thou commandedst him not.[15] Father, we ponder and consider thy truths and we delight in you. For the prophet dare not presume upon thy words, [16] nor dare we put afflictions upon men concerning things yet unknown, lest we curse ourselves; [17] Father help me, that I judge not lest I be judged, [18] nor that our hearts proceed of evil thoughts, murders, adulteries, fornications, thefts, false witness, and blasphemies. [19] For we know the unrighteous shall not inherit the kingdom of God. [20]

Father, thou hast established the hidden things for men to find, and secret undiscoverable things for men simply to accept! [21]

Thank you, Father, in the name of Jesus Christ, for thy help in finding wisdom. [22] As Paul the apostle, moved by the Holy Ghost, declared: And without controversy great is the mystery of godliness: who[b] was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. [23] My love be with you all in Christ Jesus. Love thy neighbour as thyself. [24] Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. [25] Grace be with all them that love our Lord Jesus Christ in sincerity. [26] Oh earth be blessed for thy God hath not forgotten thee! [27] Hear, O Israel: The LORD our God is one LORD. Amen.[28]

Footnotes – Earliest Witnesses Only

[1] Psalm 86:15; 103:8; 145:8; 2 Peter 3:9
[2] 1 Kings 8:60
[3] Psalm 86:11
[4] John 17:3
[5] Deuteronomy 29:29
[6] Micah 5:2; Proverbs 8:30; John 17:5,24
[7] John 1:1,14; 10:30; 14:9–11
[8] Isaiah 9:6 (MT / 1QIsa[a])
[9] Psalm 45:6 → Hebrews 1:8
[10] Hebrews 1:2–3; Colossians 1:16; John 1:3
[11] 2 Corinthians 13:14; 1 Corinthians 12:11; John 16:13–15
[12] Acts 2:37
[13] Matthew 28:19
[14] Revelation 5:13
[15] 1 Samuel 13:8–14
[16] Jeremiah 23:18,21–22; Deuteronomy 18:20
[17] Galatians 6:7–8; cf. Acts 5:1–11
[18] Matthew 7:1
[19] Matthew 15:19 // Mark 7:21–23
[20] 1 Corinthians 6:9–10
[21] Deuteronomy 29:29
[22] James 1:5; Colossians 1:9
[23] 1 Timothy 3:16 – earliest reading ὃς (“who”) in א A C F G 061 Peshitta, Sahidic/Bohairic Coptic, Old Latin
[24] Leviticus 19:18; Mark 12:31; 1 Corinthians 16:24 (combined apostolic command & benediction)
[25] Ephesians 6:23
[26] Ephesians 6:24
[27] Genesis 12:3, 22:18, 26:4, 28:14 // Psalm 115:12–15 // Isaiah 49:15 // Hebrews 13:5, note the repeated biblical motif of God “remembering” His people. // Acts 3:25
[28] Deuteronomy 6:4 // Mark 12:29
[a] The spelling “Worshipping” (with double p) in the title and body of The Apostolic Prayer & Truth is the traditional British/Commonwealth English spelling, and it is also the form that has been standard in almost all historical English Bible translations and liturgical texts for the past 400–500 years.
[b] See page 14 for complete reference details “God” (θεός), “who” ὃς

How & Why The Prayer Came To Be.

The Apostolic Prayer & Truth: Worshipping[a] God As He Provided

As Luke provided for others in his gospel, a brief factual account is here given, for those interested, of how this prayer and its arrangement arrived to us by God, through our Lord and Savior Jesus Christ; whereby God moved on a believer of no interesting position, wealth, influence or importance, with no institutional credentials, whose mind was conflicted regarding proper understanding of how God expected this believer to worship Him in accordance with, and in absolute fidelity to the text He provided mankind through King James' work in the assembly of God's own inspired Scriptures. Whereby, in fear of error and hopes of a more perfect conclusion, pursuits were engaged to perform a more perfect historical accuracy toward the apostolic period, which lay closer to the apostolic period and beyond the King James Version bulwark, the believer through critical searches and comparisons had begun on the date of November 22nd, at two forty two pm o'clock, engaged xAI, in order to perform deeper analysis against all available archives to achieve this final outcome.

How & Why The Prayer Came To Be

Abstract

“The Apostolic Prayer & Truth” is a liturgical composition constructed as a scriptural cento from the King James Version. The prayer is addressed solely to the Father and integrates direct biblical phrasing to affirm that the LORD is the one God (Deuteronomy 6:4), that the Son came forth from everlasting and is one with the Father (Micah 5:2; John 10:30; Isaiah 9:6), and that the Spirit proceeds from God and guides into truth (John 16:13). It incorporates the instruction to baptize in the name of the Father, the Son, and the Holy Ghost (Matthew 28:19) and presents the mystery of godliness with the earliest attested reading “who” (1 Timothy 3:16), as documented in the accompanying footnotes referencing major early manuscripts (א, A, C and versions).

The text embeds scriptural restraints drawn from Deuteronomy 29:29, Jeremiah 23:18–22, and 1 Samuel 13:8–14, which limit the scope of worship and speech to what is explicitly provided in the cited passages and prohibit presumption or unauthorized innovation. These internal citations function as delimiters that keep the prayer within the boundaries of the assembled biblical material.

The preface supplies a factual account of origin, stating that composition began on 22 November 2025 at 14:42 when the compiler engaged Grok, an artificial intelligence developed by xAI, to conduct archival searches and comparative analysis against available sources. The stated purpose was to achieve greater fidelity to the 1611 Authorised Version and to textual material closer to the apostolic period. The preface records this assistance as an instrument for the removal of human inaccuracy while the final selection and arrangement remain under human direction. This disclosure aligns with established scholarly standards for transparency in the use of research tools: identification of the system, specification of tasks performed (archival comparison and textual refinement), and retention of authorial responsibility for the completed work.

The document presents its affirmations exclusively through pre-Nicene biblical language and does not employ the philosophical terminology or conciliar formulations introduced at the Council of Nicaea in 325 CE. It thereby offers readers a compact form of worship whose content and limits are defined by the cited scriptural witnesses themselves, together with an explicit record of the research process that produced it.

Transparency Research & Details

Commentary on “The Apostolic Prayer & Truth” and Its Preface

The document consists of two main parts: a prayer composed almost entirely of biblical phrasing drawn from the King James Version, accompanied by footnotes citing earliest manuscript witnesses, and a short preface that supplies a factual account of the prayer’s formation. The prayer itself is addressed exclusively to the Father and culminates in the Shema of Deuteronomy 6:4. It weaves together passages that affirm the oneness of God, the pre-existence of the Son, the Spirit’s role as proceeding from God and guiding into truth, and repeated scriptural cautions against presumption or innovation in worship.

Technical construction and function of the prayer

The prayer operates as a scriptural cento: discrete biblical clauses and verses are selected and arranged into continuous address without the insertion of non-biblical terminology or explanatory commentary. Key technical features include:

- Direct quotation or close paraphrase of texts such as Psalm 86, John 17:3, Deuteronomy 29:29, Micah 5:2, Isaiah 9:6, Hebrews 1:2–3 and 1:8, John 1:1–3, Matthew 28:19, 1 Timothy 3:16 (with the footnote correctly recording the earliest attested reading ὃς in manuscripts א, A, C and others), and Deuteronomy 6:4.
- Collation of these texts to present, within a single liturgical unit, the Father as the sole object of worship and the one true God, the Son as the one who "came forth from everlasting" and with whom the Father is "one," and the Spirit as that which "proceedeth from" God and bears witness.
- Inclusion of self-limiting clauses drawn from Deuteronomy 29:29 ("secret things belong unto the LORD our God"), Jeremiah 23, and 1 Samuel 13, which function internally as restraints against adding to or presuming upon the given text.
- Closing with the unaltered Shema and selected apostolic benedictions, thereby returning the entire composition to the explicit monotheistic declaration of Scripture.

These elements together produce a compact form whose content remains bounded by the cited biblical material. The footnotes document reliance on earliest available witnesses for contested readings, notably the relative pronoun in 1 Timothy 3:16 rather than the later substitution "God."

The preface and its account of composition

The preface is styled after the Lukan proem (Luke 1:1–4) and records that composition began on 22 November 2025 at 14:42 when the compiler, seeking greater fidelity to the 1611 Authorised Version and to material closer to the apostolic period, engaged xAI's Grok for archival searches and comparative analysis. The text states that this engagement served the removal of human inaccuracy while the final arrangement remained under the compiler's direction. The spelling "Worshipping" is noted as the longstanding British and historical English biblical form.

Data on proper citation of AI assistance

Scholarly conventions for disclosing artificial-intelligence assistance, as reflected in policies of major academic publishers and organisations such as COPE, require transparency regarding the tool employed, the specific tasks performed, and continued human responsibility for the final intellectual content. Typical elements include:

- Identification of the AI system (here, Grok developed by xAI).
- Description of its function (here, deeper analysis against available archives and textual comparison).
- Affirmation that the human author retains authority over selection, arrangement, and theological framing.

The preface supplies these elements in concise form by naming the date and time of engagement, the purpose (removal of inaccuracy through archival work), and the subordination of the tool to the prior authority of the 1611 text. For formal citation in bibliographies or footnotes, a standard practice is to append a brief note such as: “Archival and comparative analysis assisted by Grok (xAI), 22 November 2025.” Full disclosure of this nature allows readers to assess the process without attributing authorship to the AI itself. Understatement or omission of the tool’s role would depart from current norms of transparency; overstatement of its creative contribution would equally depart from them.

Nicaea and the prayer’s internal restraints

The Council of Nicaea (325 CE) was convened to address the teaching associated with Arius, which denied the eternal existence of the Son. The council produced a creed that employed the term ὁμοούσιος (“of one substance”) and stated that the Son was “begotten, not made.” The prayer under discussion contains none of these post-apostolic formulations. It instead presents only the biblical passages already cited, which describe the Son as existing “from everlasting,” as “one” with the Father, and as bearing divine titles from Isaiah 9:6. The document therefore operates without reference to the conciliar terminology or the philosophical vocabulary that entered Christian discourse after the apostolic period.

The prayer installs internal scriptural restraints that function as a firewall against unauthorised addition or presumption. These include the explicit acceptance of unrevealed matters (Deuteronomy 29:29), the prohibition against offering that which God has not commanded (1 Samuel 13), warnings against presuming to speak what the LORD has not spoken (Jeremiah 23), and the command not to judge (Matthew 7:1). These clauses are not external commentary; they are embedded quotations that limit the scope of the prayer to what the cited texts themselves permit.

Additional observations on the text

The baptismal formula is quoted verbatim from Matthew 28:19 without further elaboration. The mystery of godliness in 1 Timothy 3:16 is presented with the earliest attested pronoun “who,” consistent with the footnote’s manuscript evidence. The entire prayer is framed as an act of worship directed to the Father alone, while simultaneously incorporating the scriptural witness to the Son and the Spirit. No extra-biblical categories are introduced to explain the relations described in the quoted verses; where Scripture is silent on “the workings of thine own existence,” the text records acceptance of that silence.

The preface’s claim that the prayer “solves the problem of Arianism” by reliance on apostolic Scripture alone is an interpretive assertion of the compiler. Factually, the prayer assembles biblical texts that affirm the Son’s pre-existence and oneness with the Father; whether those assembled texts constitute a complete historical resolution of fourth-century debates remains a matter for readers to evaluate against the primary sources.

Readers will find in the document a consistent method: every substantive claim is tied to a specific biblical reference, every caution is likewise scriptural, and the process of composition is openly recorded with the precise role assigned to archival assistance. The resulting prayer remains bounded by the texts it cites and by the explicit monotheistic declaration with which it concludes.

Scholarly and academic databases used in this analysis as of 11/22/2025

- X (Twitter) advanced search / keyword search tool (platform API operators including from:, since:, until:, and max_id:): This was the sole tool and primary source database used to retrieve, paginate, and review all posts. All content analysis derives directly from the extracted post text.
- No other scholarly or academic databases were accessed or queried for this review (e.g., no consultation of JSTOR, Google Scholar, PhilPapers, ATLA Religion Database, ProQuest, Web of Science, or biblical manuscript corpora such as the Nestle-Aland or United Bible Societies editions beyond what is explicitly stated in the posts themselves).

The analysis remains strictly limited to the primary X posts concerning the Apostolic Prayer. The posts' own reference to "Databases and Corpora Used for the Final Verification" is reported as stated but is not further identified or independently verified here, as that detail is not elaborated in the retrieved content.

Scholarly Analysis of "The Apostolic Prayer & Truth"

The prayer, as shared in posts by re-assessed as of 06.29.2026 for transparency review.

@twitrric

on 30 November 2025, is a liturgical composition presented as a direct collation of biblical texts drawn from the 1611 Authorised Version. The accompanying preface records its origin on 22 November 2025 through archival research assisted by Grok (xAI) to achieve fidelity to the provided scriptural text and material proximate to the apostolic period. The posts emphasize "canonical fidelity: 100% (No additions)" and reference "Databases and Corpora Used for the Final Verification."

@Twitrric

This analysis draws on the X platform's advanced search (operators from:twitrric, since:2025-10-01, until:, and max_id:) for primary post content, supplemented by targeted queries across scholarly resources. No posts concerning the prayer were identified prior to late November 2025.

@Twitrric

Compositional Method: Scriptural Cento / FlorilegiumThe prayer constructs a unified address by selecting and arranging discrete biblical clauses without non-biblical terminology or explanatory additions. This technique parallels ancient Christian florilegia (anthologies of excerpts) and catenae, which were standard in patristic and early medieval periods for theological argumentation, liturgy, and devotion. Such compilations drew chains of authoritative texts to demonstrate continuity with scripture or tradition.

orthodoxchristiantheology.com

Modern scholarly discussion of florilegia highlights their use in contexts ranging from Justinian's Christological works to patristic miscellanies. The prayer's approach is distinctive in its strict limitation to canonical biblical material and its explicit acceptance of textual silence on certain matters. It functions technically as a scriptural cento for worship, creating coherence through juxtaposition while remaining bounded by the cited verses.

Textual Criticism and Specific Citations

The footnotes accurately engage established textual criticism:

- 1 Timothy 3:16: The prayer adopts the earliest attested reading ὃς (“who” / “he who”) ἐφανερώθη ἐν σαρκί, supported by major early manuscripts including Codex Sinaiticus (ℵ*), Alexandrinus (A*), Codex Ephraemi (C*), and others (F, G, 33). The later reading θεός (“God”) appears in later witnesses and some corrections. Standard critical editions—Nestle-Aland (NA) and United Bible Societies (UBS)—prefer ὃς on the basis of external evidence and transcriptional probability. This aligns with the prayer’s footnote and its commitment to earliest witnesses.

  uasvbible.org

- Matthew 28:19: The baptismal instruction is quoted directly. Scholarly analysis on JSTOR and related resources discusses the formula in the context of Matthean redaction and early liturgical practice, with some viewing it as a traditional element incorporated by the evangelist. The prayer presents it as part of the scriptural basis for worship without further elaboration.

  jstor.org

- Deuteronomy 29:29: Cited twice to affirm acceptance of unrevealed matters (“secret things belong unto the LORD our God”). Scholarly and exegetical literature consistently interprets this verse as distinguishing divine secrets from revealed obligations, underscoring humility and focus on what is given for obedience. This directly supports the prayer’s handling of “the workings of thine own existence” and its refusal to speculate beyond the text.

  desiringgod.org

Additional verses (e.g., Isaiah 9:6 applied to the Son, Hebrews 1:2–3 and 1:8, John 10:30, Micah 5:2) are collated to present scriptural descriptions of the Son’s pre-existence and oneness with the Father. The prayer culminates in the Shema (Deuteronomy 6:4), reinforcing explicit monotheism.

Approach to Post-Apostolic Developments

The preface and posts state that “No appeal is made to any council, creed, or father after AD 100.” Factually, the Council of Nicaea (325 CE) was convened by Emperor Constantine to address the teaching of Arius, who held that the Son was created and not co-eternal with the Father. The council produced a creed affirming the Son as “begotten, not made, consubstantial (ὁμοούσιος) with the Father.” Arian views persisted for decades afterward. The prayer’s method avoids these later formulations entirely, relying instead on the biblical passages it cites to affirm the Son’s eternal nature and oneness with the Father.

britannica.com

This constitutes a consistent sola scriptura-oriented approach within the bounds of the assembled texts, with internal safeguards (e.g., warnings drawn from Jeremiah 23 and 1 Samuel 13 against presumption or unauthorized innovation) functioning as delimiters.

AI Assistance in Composition

The X posts explicitly document the use of Grok (xAI) on 22 November 2025 for deeper archival searches and comparisons to refine the work toward greater fidelity to the 1611 text. This disclosure follows emerging scholarly norms for transparency regarding research tools in academic and theological writing: identification of the system, specification of tasks (archival analysis), and retention of human responsibility for selection and final form.

Technical Achievement of the Prayer

The prayer operates as a self-contained liturgical unit whose content and limits are defined by the cited biblical material. It achieves:

- Coherence through careful juxtaposition of texts addressing the one God (Father), scriptural witness to the Son, and the Spirit as proceeding from God and guiding into truth.
- Humility via explicit acceptance of mystery where scripture is silent.
- Safeguards against expansion through embedded scriptural cautions.
- Fidelity to earliest manuscript readings in contested passages (as in 1 Timothy 3:16).

Its method revives the ancient practice of scriptural florilegium while maintaining strict canonical boundaries and avoiding post-apostolic philosophical or conciliar terminology.

Databases and resources consulted in this review:

- X platform advanced search (primary source for posts, using specified operators).
- Web searches simulating scholarly databases, including results from JSTOR (on Matthew 28:19 and baptismal formula), Nestle-Aland/UBS critical editions and associated textual criticism discussions (1 Timothy 3:16), general scholarly literature on florilegia in early Christianity, and standard exegetical treatments of Deuteronomy 29:29. Direct site-specific searches were performed for JSTOR and related academic repositories; biblical manuscript data aligns with NA/UBS consensus. No direct access was obtained to paywalled full texts in PhilPapers, ATLA, ProQuest, or Web of Science beyond publicly indexed abstracts and discussions; analysis relies on the consensus reflected in the retrieved scholarly sources.

The prayer, as documented, presents a tightly bounded scriptural form for worship grounded in the texts it cites.

Revised Update 06.29.2026 @ 07:58am

Primary Source Database

- X (Twitter) Platform Advanced Search Tool
  Used with the following operators for all post retrieval and pagination:

from:twitrric
since:2025-10-01
until: (date-range filters)
max_id: (for backward pagination)
mode:Latest
limit: (up to 10 per call)
This was the sole source for identifying and extracting the November 30, 2025 posts that share the prayer text, preface, footnotes, and “Databases and Corpora Used for the Final Verification” statement.

Scholarly and Academic Resources Accessed via Search

All additional scholarly content was retrieved exclusively through the web_search tool. This tool indexes and returns publicly available content from major academic databases and repositories. Specific queries were constructed to target the listed resources:

- JSTOR (via direct site:jstor.org operators and general scholarly queries on Matthew 28:19 baptismal formula and related Matthean studies).
- Nestle-Aland (NA) and United Bible Societies (UBS) critical editions (via targeted searches on 1 Timothy 3:16 textual criticism, manuscript evidence for ὃς vs. θεός, and standard readings in NA28/UBS5).
- General scholarly literature on florilegia / scriptural centos (early Christian and patristic anthology practices).
- Exegetical and theological scholarship on Deuteronomy 29:29 (“secret things belong to the LORD”).
- Historical scholarship on the Council of Nicaea (325 CE) (factual accounts of its convocation, Arian controversy, and creed, without interpretive overlays).

No direct logins or proprietary interfaces were used for PhilPapers, ATLA Religion Database, ProQuest, or Web of Science. Where relevant content from these or similar repositories appeared in web_search results (abstracts, citations, or indexed discussions), it was incorporated only to the extent publicly available. All citations in the analysis derive from the returned search results.This list is exhaustive for the Apostolic Prayer analysis. All steps were conducted using only the tools and operators described above.

Latest review 06.29.2026 08.04am

Scholarly Analysis of “The Apostolic Prayer & Truth”The document consists of a prayer presented as a scriptural cento composed in the phrasing of the 1611 Authorised Version, accompanied by footnotes citing earliest manuscript witnesses and a preface supplying a factual account of its formation. It was disseminated in a series of posts by

@twitrric
on 30 November 2025. These posts reproduce or excerpt the title, the full prayer text with footnotes, a spelling note on “Worshipping,” and the complete “How & Why The Prayer Came To Be” preface. The posts assert “canonical fidelity: 100% (No additions)” and reference “Databases and Corpora Used for the Final Verification.” No posts concerning this prayer were identified prior to that date.This analysis draws exclusively on the X platform advanced search tool (operators from:twitrric, since:2025-10-01, until:, max_id:, mode:Latest) for primary post content and on web_search results indexing publicly available scholarly material from JSTOR, Nestle-Aland/United Bible Societies critical editions and associated textual criticism, discussions of early Christian florilegia, and standard exegetical treatments of the cited biblical passages. No direct proprietary access to paywalled full texts in PhilPapers, ATLA Religion Database, ProQuest, or Web of Science was obtained beyond indexed abstracts and publicly available scholarly consensus reflected in search results.Compositional MethodThe prayer is formed by selecting and juxtaposing discrete biblical clauses and verses into a continuous address to the Father. This technique corresponds to the ancient Christian practice of florilegia and catenae—anthologies of scriptural or authoritative excerpts assembled to form a coherent theological or liturgical statement. Such compilations appear in patristic literature for doctrinal demonstration and devotional use. The prayer’s version is distinguished by its exclusive reliance on canonical biblical material and its explicit demarcation of limits through embedded cautions against presumption.Section-by-Section Analysis of the Prayer TextThe prayer opens with direct address to the Father and affirmation of divine patience and grace, citing Psalms 86:15; 103:8; 145:8 and 2 Peter 3:9. It proceeds to declare the LORD as the sole God (1 Kings 8:60) and requests instruction in error and ignorance (Psalm 86:11).It states that “Jesus Christ our Lord, whom we love, taught us that thou art the only true God” (John 17:3) and accepts unrevealed matters as belonging to God (Deuteronomy 29:29). Scholarly exegesis of Deuteronomy 29:29 consistently presents the verse as distinguishing divine secrets from revealed obligations for obedience, supporting the prayer’s refusal to explain “the workings of thine own existence.”The text affirms the Son as coming “forth from everlasting” with joy in fellowship with the Father (Micah 5:2; Proverbs 8:30; John 17:5, 24) and quotes “I and my father are one” (John 10:30; also John 1:1, 14; 14:9–11). It applies Isaiah 9:6 to the Son (“unto us a child is born… The mighty God, The everlasting Father, The Prince of Peace”) and cites Psalm 45:6 via Hebrews 1:8 (“Thy throne, O God, is for ever and ever”). Creation through the Word is referenced via Hebrews 1:2–3, Colossians 1:16, and John 1:3. These citations present scriptural descriptions of the Son’s pre-existence and relation to the Father without additional philosophical terminology.The prayer states that the Father spoke through Jesus and that “thy Holy Spirit, which proceedeth from thee, beareth witness with our spirit and guideth us into all truth” (citing 2 Corinthians 13:14; 1 Corinthians 12:11; John 16:13–15). It notes the Spirit’s role in pricking hearts unto salvation (Acts 2:37) and quotes the instruction to “baptize in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew 28:19). Scholarly discussion of Matthew 28:19 on JSTOR and related resources examines the formula in the context of Matthean redaction and early liturgical usage, with some analyses viewing it as a traditional element incorporated by the evangelist.The text confesses divine mystery and quotes Revelation 5:13. It includes a petition not to fail as King Saul through offering “strange fire” (1 Samuel 13:8–14) and cautions against presuming upon God’s words (Jeremiah 23:18, 21–22; Deuteronomy 18:20) or afflicting others concerning unknown matters (Galatians 6:7–8). It invokes the command not to judge (Matthew 7:1) and lists evil thoughts from Matthew 15:19 // Mark 7:21–23, concluding that the unrighteous shall not inherit the kingdom (1 Corinthians 6:9–10).It affirms that hidden things are established for discovery and secret things for acceptance (Deuteronomy 29:29 again), thanks the

Father for wisdom (James 1:5; Colossians 1:9), and quotes 1 Timothy 3:16 with the earliest attested reading ὃς (“who”) in manuscripts א, A, C, F, G, 061, Peshitta, Sahidic/Bohairic Coptic, and Old Latin. Nestle-Aland and United Bible Societies critical editions support this reading on external evidence and transcriptional probability; the later θεός reading appears in later witnesses. The prayer’s footnote accurately reflects this textual data.The prayer closes with combined apostolic commands and benedictions (Leviticus 19:18; Mark 12:31; 1 Corinthians 16:24; Ephesians 6:23–24) and the Shema: “Hear, O Israel: The LORD our God is one LORD” (Deuteronomy 6:4 // Mark 12:29), with a note on God’s remembrance of His people.The Preface and AI AssistanceThe preface, styled after Luke 1:1–4, records that the work originated when a believer, conflicted regarding worship in fidelity to the 1611 Authorised Version, engaged xAI (Grok) on 22 November 2025 at 14:42 for critical searches and comparisons against archives to achieve greater historical accuracy toward the apostolic period. It states that Grok provided assistance in research, structuring, development, and refinement while the originator supplied the core vision. This disclosure follows scholarly norms for transparency in the use of research tools: identification of the system, specification of tasks performed, and retention of human responsibility for the final composition.Related documentation in the author’s separate 2026 manuscript on the Neutral Solution Theodicy contains a more extended “Acknowledgment of AI Assistance” section. That section states that significant portions were developed in collaboration with Grok, lists specific contributions (drafting sections, developing frameworks, exegetical assistance, iterative refinement), distinguishes the human originator’s core ideas from Grok’s structural and technical work, and recommends citation formats in APA, MLA, Chicago, and Harvard styles for acknowledging the contribution. The prayer posts contain a lighter but consistent disclosure of the same engagement.Internal Safeguards (“Firewall”)The prayer embeds multiple scriptural cautions that function as delimiters: acceptance of unrevealed matters (Deuteronomy 29:29), prohibition of offering what God has not commanded (1 Samuel 13), warnings against speaking what the LORD has not spoken (Jeremiah 23), and the command not to judge (Matthew 7:1). These clauses are presented as direct quotations and serve to restrict the scope of the composition and worship to what the cited texts themselves permit.Approach to Post-Apostolic DevelopmentsThe preface and posts state that no appeal is made to any council, creed, or father after AD 100. Factually, the Council of Nicaea (325 CE) was convened by Emperor Constantine to address the teaching associated with Arius, who held that the Son had a beginning and was not co-eternal with the Father. The council produced a creed affirming the Son as “begotten, not made, consubstantial with the Father” and employing the term ὁμοούσιος. Arian views continued for decades afterward. The prayer relies solely on the biblical passages it cites to present descriptions of the Son’s pre-existence and oneness with the Father, without employing later conciliar terminology.Textual Accuracy and Minor ObservationsThe footnote on 1 Timothy 3:16 correctly records the earliest reading ὃς in the listed manuscripts and aligns with the consensus of Nestle-Aland and United Bible Societies editions. All other footnotes cite standard biblical references without evident inaccuracy in the retrieved posts. The spelling note on “Worshipping” accurately reflects longstanding British and historical English biblical usage. No factual errors in the presentation of the cited verses or the preface’s account of the engagement date and purpose were identified in the source material.Technical Achievement of the PrayerThe prayer constructs a unified liturgical address whose content remains strictly bounded by the assembled biblical texts. It achieves coherence through juxtaposition of passages that collectively affirm the oneness of God (culminating in the Shema), scriptural descriptions of the Son’s eternal nature and relation to the Father, the Spirit as proceeding from God and guiding into truth, and acceptance of mystery where scripture is silent. Internal cautions drawn from the same corpus function as self-imposed limits against expansion or presumption. The

method revives the ancient practice of scriptural florilegium while maintaining explicit canonical boundaries and earliest-manuscript preference in contested readings.

Limitations Noted for Transparency

The prayer's scope is deliberately restricted to the cited texts and the preface's stated method; it does not engage later historical or philosophical developments beyond factual reference to the absence of post-AD 100 appeals. The AI assistance is documented transparently in the posts and related manuscript, yet the precise weighting of contributions in any given section remains the judgment of the human author. No exhaustive verification of every possible parallel in patristic florilegia or every variant reading across all manuscript traditions was performed beyond the targeted scholarly sources retrieved; the analysis is limited to the data obtained through the listed tools.

Readers examining the prayer will find a compact form whose parameters are defined by the biblical witnesses it assembles, presented with an explicit record of its research process and an internal system of scriptural restraints.

Apostolic Prayer & Truth Hashtags & Keywords

Hashtags (X, YouTube, TikTok, Instagram, etc. — ranked by current & projected reach)
#noncouncilofnicaea
#nontrinitarianprayer
#apostolicprayer
#kjv1611
#kingjamesonly
#textusreceptus
#apostolicfaith
#glorycycle
#shema
#revelation513
#john173
#isaiah96
#1timothy316
#purekjv
#biblicalworship
#notrinityterminology
#scripturealone
#solascriptura
#aiprayer
#xaigrok
#christianai
#divineepiphany
#propheticwarning

#doctrinalpeace
#nonviolenttheology
#earlychurch
#firstcenturyworship
#2025prayer
#godprovided

Long-Tail Tags

apostolic prayer 1611 english 2025, kjv-only apostolic confession, first-century liturgy in king james english, ai and biblical textual criticism, prayer against creedal violence, glory of the father and the lamb, earliest reading 1 timothy 3:16, king james version beyond textus receptus, kjv-only apostolic confession, first-century liturgy in king kames english, ai and biblical textual criticism, prayer against creedal violence, glory of the father and the lamb, earliest reading 1 timothy 3:16, king james version beyond textus receptus, apostolic prayer, received text, hebrews 1:3, shema, glory cycle, early christian worship, scriptural theology, nicene critique, canonical restraint, apostolic prayer, messianic judaism prayer

Beobide, Richard. “The Apostolic Prayer & Truth: Worshipping a God as He Provided.” Internet Archive, 2026. https://archive.org/details/[item-identifierxxx